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ments of the Krîkatí and Pụkóbye were of the same order; of these, Canto da Aldea had eight huts, São Felix thirteen, and Recurso eleven. These dwellings were either quite open or had a single wall in the rear, whose palm leaves were attached in vertical position, with the points downward. This mode of attachment is characteristic of the aboriginal Eastern Timbira, the method now customary among the Rąmkõ'kamekra (p. 40), having been adopted from the Neobrazilians according to the Indians' own statements. The smallest and poorest huts I have seen are those in Recurso.

The Kre'pụ'mkateye settlement of Gamelleira do Rumo is situated in the woods, on the steep left bank, 50 m. in height, of the Rio Grajahú. It comprises eight rather small huts, most of them having walls of clay-daubed latticework; they surround an approximately round plaza of barely 50 m. in diameter.

Sleeping and sitting accommodations.—The principal article of furniture is the platform bed (pą'ra), a grid of closely laid burity leaf stalks resting on four forked posts with two crossbeams. Its ordinary elevation above the floor is about 50 cm., the length from 170 to 200 cm., and the width varies according to the number of occupants—from half a meter for a single person to 3 m. for a sizable family. If the house has a closed space, the beds—one for each individual family—are always indoors. A young girl generally constructs her platform bed below the roof at a height of 2 m., and surrounds it with a partition of mats; for a ladder she uses a notched log or simply a pole tied in slanting position. The boys and young men as a rule sleep in the plaza outdoors, but several of them may sleep on a platform bed indoors. This is, however, merely a makeshift in case of rain.

A larger or smaller number of mats lie on the bed, which when properly made has a bottom layer of one or two mats of babassu or anajá grass (kupíp) to level the unevenness of the surface, with mats of burity bast (ka'tụ') above. The former are long, but relatively narrow and always in a two-step twilling technique; the latter of any desired width (up to 120 cm.), but at most 1 m. in length, to which must be added a 30 to 40 cm. fringe. Some of the Indians make burity mats de luxe by plaiting into the fabric ornamental horizontal or vertical stripes or squares and painting them with yellow dots, strokes, and zigzags, the pigment being derived from the root of the urucú shrub. The burity mats do service as a covering, but the feet remain bare, being always kept warm at night by a fire maintained at the foot of the bed.

However, the mat-covered platform beds also serve as benches and tables; indeed, a large part of domestic life is spent on them. Many take their meals there, some permit pet dogs to find a resting place on the bed. In consequence the mats are usually greasy and brownish-red from urucú and dirt. When they have turned filthy, they are washed in a stream with the leaves of a shrub that yield a soaplike lather. On the other hand, the anajá and babassu grass mats, which can be quickly manufactured, are never washed, but simply superseded by new ones.

On fine nights many families are accustomed to sleep for several hours on mats on the ground directly in front of their houses. After sunset the people like to sit on mats outdoors and thus simply remain lying there, falling asleep, even without a fire, until the chill of the morning drives them inside.

Indoors the Canella mostly seat themselves on the bed or, if it should be present, on a hammock. However, there are also, though rather rarely, curved little stools (mekričą) from the spathe of the anajá (avarprẽp), especially among the Krîkatí and Pụkópye. Outdoors one likes to seat oneself on mats, women also using for this purpose fire fans (pl. 12, *a*); and in the woods a bunch of leaves is torn off and

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526 terminal incline. At the closing ketúaye ceremony the biggest of the graduating
562 novices lent them a hand. In the other cases several of the men, after delivering their own logs, turned back to help the women. In 1933 or thereabouts a certain Yarpót, then seventeen years of age and wedded to the champion racer of the recently initiated age class, ranked as the best of the female runners. Women who have borne children no longer actively participate in the log races.

Only the opening race of the meipimrą'k season takes place in the fashion mentioned above, with large but bilaterally hollowed burity logs. Otherwise the racers of this period use gradually enlarged logs, as noted.

527 In addition to the races hitherto described, which belong in the category of
531 athletic sports, there are others of symbolic character, executed like those of the opening of the meipimrą'k period with logs too light for a test of athletic prowess. Accordingly, they are rather simple relay races with symbolical miniature logs.

This holds in even greater measure of the pąrare (racing logs of the souls of the dead), which weigh only about 245 gr. apiece and are used by the plaza moieties at the close of each initiation phase.

Small pąrare, only 2-5 cm. long, serve as ornaments, being suspended in pairs or bundles from necklaces and sashes (pl. 35, *d*). Nowadays, at least, the Indians attach no interpretation to such decoration. Several times I have seen noteworthy pąrare resembling the little girls' dolls in being characterized as male or female by wax breasts, girdles and hip cords.

417 Given the predilection of the Timbira for these races, old logs are seen lying about in great numbers everywhere in their villages. Anyone may appropriate these and use them at his pleasure. One sees them inside and in front of the houses, as a rule unsplit, rarely bisected, serving as settees along the walls. People like to use them as a barrier to the freely roaming domestic pigs, either by laying one transversely before the threshold or putting them square-fashion round young fruit trees and other plants to be protected near the houses. Sometimes the graves to the rear of the houses and even in the cemetery are fenced in this manner. The fibrous, sappy palm wood rapidly dries out, whereupon the old logs are chopped up for fuel.

526 As stated, log races seem to be the national sport of all Timbira tribes. I have
171 witnessed them among the Rąmkõ'kamekra, the Apinayé, and the Krahõ'; and seen logs of the type in Apą'nyekra, Krĩkatí, Pųkóbye, and Kre'pų'mkateye villages. Among the Timbira of Araparytíua (middle Gurupy) I learned that the sport was still in vogue in 1913. In 1931 a punitive expedition to the wild Gaviões discovered two wide, straight roads, probably race tracks, and a rattle girdle with tapir hoofs such as is worn by the Canella čų'kate (p. 139). According to the handful of Čą'kamekra survivors, log racing formerly played the same role as among the Rąmkõ'kamekra. Of the now likewise extinct "Poracramacrans" (Põrekamekra) Pohl reports a log dance, which unfortunately he did not himself witness, for which a special circle had been formed in the plaza:

Bey diesem Tanze bedienen sie sich bey drittehalb Ellen langer, anderthalb Schuhe im Durchmesser haltender, 4–6 Arroben schwerer Klötze [which Pohl obviously saw] welche auf den Schultern getragen und von den Tänzern einander zugeworfen werden.[29]

To hurl and catch logs weighing 87 kg. while dancing is presumably not quite so simple as Pohl seems to have been made to believe.

The only Timbira groups for whom I have discovered no evidence of log races are the inconsiderable remnants of the Krẽyé of Cajuapára and of the Kukóekamekra and Krẽyé of Bacabal, whom I have never visited in their villages. However, the

[29] Pohl, 2:205.